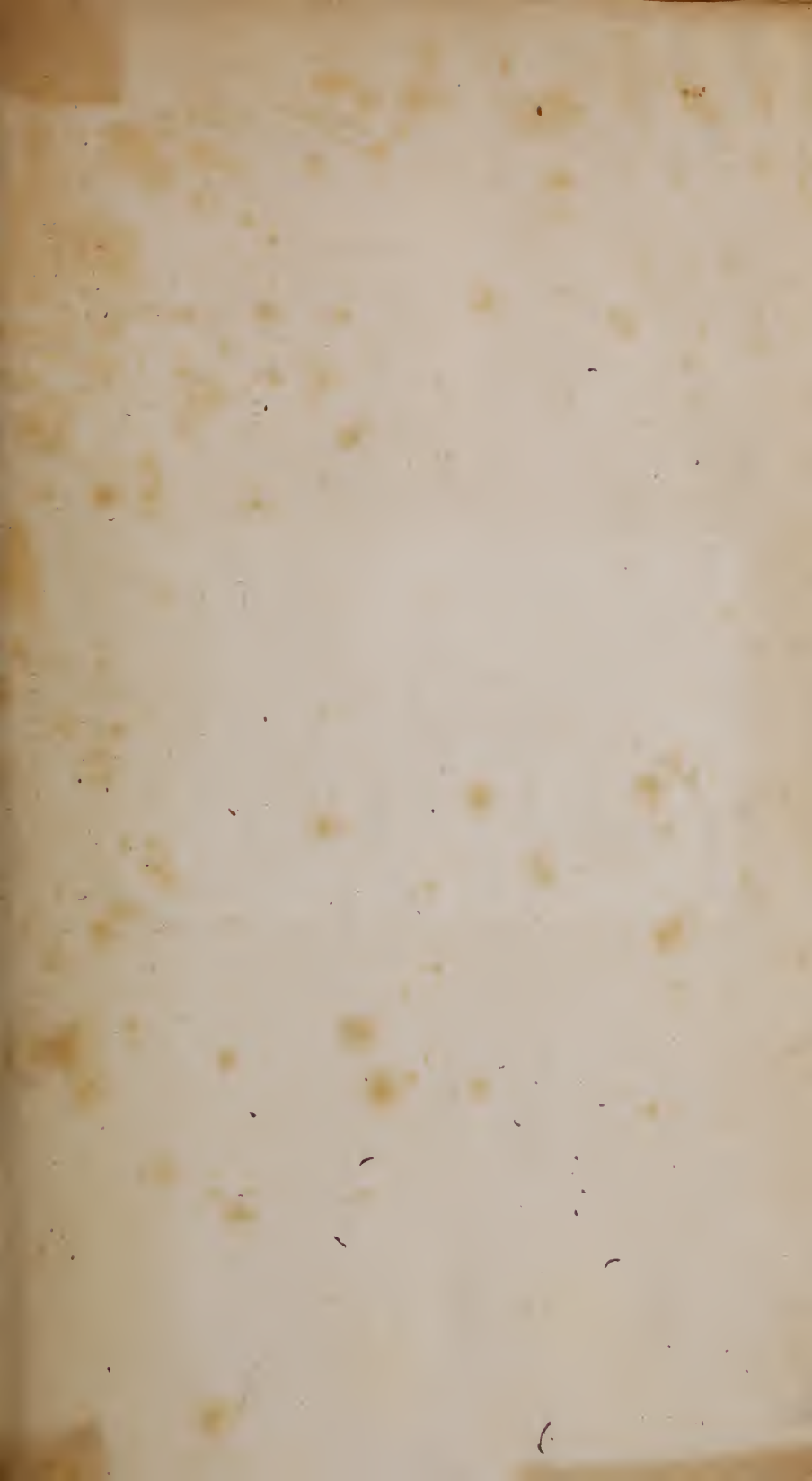




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BAPTIST MISSIONARY MAGAZINE.

VOL. XXIII.

DECEMBER, 1843.

NO. 12.

American Baptist Board of Foreign Missions.

Lavers.

EXTRACTS FROM THE JOURNAL OF MR.
MASON.

(Continued from p. 235.)

Dec. 10, 1842. Evening is drawing on, and the people that live near are dropping in, one with fowls, another with fuel, a third with fruit. They have observed that I am fond of flowers, so I have a bunch brought me by some one or other almost every day. This morning I was presented with a bunch of fragrant orchideous flowers, that are now in season; and this evening a bunch of the same paraphyte is brought in, with a part of a branch of a tree covered with the plants budding and blossoming, with a well-balanced string tied to it, that I may hang them up in my room, to continue to grow and constantly dispense their fragrance around. Surely, if these people endeavor to please God as they endeavor to please their teacher, they will not go unblest.

Inquiry meeting, &c.—The cholera—A consultation.

11. Immediately after breakfast the people began to come up, one by one, and I commenced, in an informal manner, to inquire into the state of their souls, and how those who had spoken last Sunday had been getting along through the week. In this way I kept questioning, and exhorting, and reproving, until it was nearly time for meeting, when I closed with prayer, though a few remained to be interrogated. My company was exceedingly diversified, and there were all kinds of experiences, from the old man that says he thinks of God and heaven night and day and nothing disturbs the equa-

nity of his spirit, to the youth who boldly declares that he lives in sin, and neither knows nor cares any thing about what he cannot see. Some said they had not new hearts; others, that they had the incipient beginnings; and others, that their new hearts were growing. I felt happy in being permitted to address the truth to so varied an assembly.

For the dedication of our new *zayat*, I took for my text, "Be ye filled with the spirit;" and after an hour's intermission we assembled again, to form a Sabbath school. About thirty readers came forward, and after each one read, I divided them into three classes, appointed a teacher to each, and gave out lessons for next week.

"A day or two after the above date," says Mr. M., "the cholera broke out among the people, and most of them left their homes and ran into the jungles."

18. A little company assembled this morning, and I questioned each. All professed themselves satisfied with the dealings of God. Last Sabbath there was about a hundred at worship, but, to-day, the number was fifteen. As all my Sabbath school scholars were missing, we had a prayer meeting instead of a Sabbath school.

I had been anticipating the arrival of br. and sister Wade; but as they had some reason to suppose that the cholera had appeared, and in that event we all anticipated that the people would run away, and labors among them be impracticable; they delayed their coming, and sent down the boat for information, advising me, if the cholera had appeared and the people scattered, to return in it.

19. The assistants were soon around

me, and anxious to know what I was going to do. I told them what I had been advised, but added, that were there any thing for me to do for God here, I would by no means return; and desired them, after consulting together, to give me their advice on the subject in the evening. At evening they sent me in the following note, signed by all three; from which I saw at once that they were in favor of my staying, though to one not acquainted with the way in which the natives of this country express their wishes, the fact is not so apparent.

"Teacher, it is better to assemble together now than hereafter, because hereafter the people will be clearing land, and will not be able to. It is better for us to have a meeting with such people as can come, and as long as we can, though not long, and then return. Still, it is well for thee, on the other hand, to return; for if thou art sick, we cannot give thee medicine; so it is best for thee to return. In the city there is the doctor and the teacher to take care of thee. If thou stayest here and art taken sick, there is no one that can take care of thee; and shouldest thou die, it will be as though we had eaten up the seed-corn. Thou understandest Karen, and canst make Karen books. If the Karen books are not completed, our children will not be able to increase in knowledge. If we die, it is of no consequence, because we do not understand Pali," (i. e., the original languages of the scriptures, which go by the name of Pali among the natives.) "Therefore, if we die first, it is better than that the teacher who is skilled in books should die. If the teacher should die, the people will be worse off than they are now, afraid of sickness."

When it was known that there was some prospect of my going away, many of the people came in from the jungles and requested me to stay; and as there was no more appearance of the sickness for several days before I sent the boat back, and the people promised to do all they could to have a meeting, I wrote to brother and sister Wade to come down immediately. Soon after the boat left us, the cholera broke out again, and excepting about half the Pyeekhya church, every one avoided me. The people were afraid to come to us, or allow any of the people about me to go to them; believing, as all the natives of this country do, that the disease is infectious. When the boat re-

turned, it brought intelligence that sister Wade had been sick, and that she had concluded not to venture into the jungles again this season. Add to this I was taken sick myself.

Jan. 9, 1843. On the first of January, when my protracted meeting was to have commenced with several teachers and teacheresses, and a large assembly of people; all which I had good reason to anticipate; I was here alone on my bed, scarcely able to utter a word, while a native was preaching to a little handful of people in the zayat. Such are human plans.

A few weeks subsequent to Mr. Mason's return from Pyeekhya, he made another visit to the Karens east of Tavoy but west of the mountains. The following is a copy of his journal.

Spread of religious knowledge—“Line upon line” needed.

March 14. Instead of passing the night in a zayat on the road, as I had intended, I have taken up my abode for the night in one of two Karen houses that I have fallen in with, one hour's walk from the highway. They have lately removed from the other side of the mountains. On asking the elder, "Do you offer to demons?" he replied, "I have not done that for many years." "Do you worship idols?" was the next question; to which he replied indignantly, "No." "Then what do you worship?" I asked. "I worship our God," he answered. "And who is your God?" I inquired. "The God that made the world," was the ready reply. After getting out of the region of pagodas and images, and as I find myself among these "ignorant and dirty Karens," I seem to breathe freer; the breezes that blow over their fields seem more invigorating, and the flowers by the path more fragrant. Sau Qua-la, or myself, have been talking with the people, formally or informally, for four or five hours with little or no interruption; and they have been as ready to hear as we have been to speak. Two men and two women, with the usual complement of children, form the whole of the settlement; and all were at worship, and all, apparently, were as attentive as could be desired, while I endeavored to hold up to them the precious Savior. They told me after worship, that they liked the doctrine and thought it true; and they had no reason to offer why they should not receive it at once. Surely these

people are near the kingdom of God, —shall they be at last shut out? As I walked about, after the company had dispersed, beneath the bright beams of a glorious full moon, listening to the sweet voice of one of the women singing her babe to sleep, my eyes filled with tears as I put the inquiry to myself, "Shall these precious souls, after all, make their bed in hell?" God forbid! Could they enjoy the means of grace, to human view they would be brought into the fold; but the impressions of a single visit, however favorable, are so often worn away by the subsequent flood of evil influences, that I feel sad.

Ferocity of the Tavoy tiger.

16. Khat. One of the Christians here, who had been employed as an assistant several years, was devoured by a tiger a few months since, on the path we came, not half a mile from the house; and after that, the tiger came up in sight of the house in the middle of the day. They subsequently killed him in a trap, and found him, they say, *nine cubits* long. Three or four months ago, a brother to our Burman assistant in town, was devoured by a tiger half way between this place and the city; and while I was away on my recent southern journey, a Burman was killed by a third, three or four miles south-east of this place. There were some ten individuals in company, and yet the tiger took this man from the midst of them in the middle of the day. It was frightened away from its victim, after killing him, but it was afterwards found, by its tracks, that it followed the company to the neighborhood of this place, where she, for it proved to be a tigress, was killed in one of the Karen traps. Notwithstanding such instances come to my knowledge in one section of the country or other every year, a distinguished scientific traveller wrote, a short time ago, that unlike the royal tiger of Bengal, the tiger of this coast seldom or never ventured to attack man, or words to this effect, for I have not his statements before me.

Divine sovereignty.

Five of the Christians that live here, have gone to Mata to be present at the communion there, and have not returned; and one has gone up Tavoy river, with two others that are professed believers, though they have not been baptized; so my company is small. The old mother, a very infirm old wo-

man, says she thinks of God and heaven continually; and whenever her infirmities keep her awake at night, as they often do, she tries to think of things above, and pass her time in prayer. Still, I found on inquiry, that like most others, she has her trials. She puzzles herself about the state of her parents and children, that died before the gospel came; and is anxious that God should have mercy on them, and permit them to meet each other in peace. I see that thoughts like these bring darkness over her mind, and hence she added, "I am sometimes afraid that God will not have mercy upon myself." I tried to teach her the Christian's first, and last, and hardest lesson—submission to the divine will,—to be willing that God should do with us and ours just what he pleases, and *feel* that all is right, and done in the very best possible manner.

"All is God's."

The lesson which the following sketch teaches of Christian devotedness and liberality, will be studied, we hope, with care, and treasured up for reference and all good uses.

The family with whom I am staying, has the finest plantation of all the Karens with whom I am acquainted. The house is pleasantly situated on the declivity of a hill, whose sides are covered with fruit trees of their own hands' planting. They look down upon more than a thousand areca trees, forty or fifty dorians, fifty or sixty cream nuts, numerous guavas, mangoes, cashew nuts, Bengal quinces, and, in short, almost every tree that the natives value, clothing the hill sides and stretching up and down the valley, beneath where a crystal stream winds its way and falls in cascades just opposite the house. A herd of goats constantly feeding around, keeps down the grass and weeds, while with more than ordinary Karen taste, every indigenous tree that has any thing of beauty to recommend it, has been spared from the axe. The base of the hill, a little globular knoll of claystone porphyry, cannot cover more than three or four acres, and yet there is a variety of trees upon it, almost enough for a botanical garden in America. Here are two large thick-leaved mountain jacks, *Artocarpus echinata*; close by several beautiful *calophyllums*, full of their handsome leaves, whence the tree derives its name; and between them is a *sterculia* with an abundance of red fruit hanging from its bare limbs without a single leaf. Several

trees of a species of *grewia*, are seen in flower beyond, and, on turning my eyes to the other side, I am met by several *triumphettas*, with as many of a species of *cannarus*. Near is a tree of the *suga* genus, whose seeds are a favorite treat to the natives, though really poisonous, and at my feet are several large flowered *melastomas*, with their curious anthers half sessile, half supported on a long pedicel. A thick mullen-leaved species of *blumia* is seen springing up everywhere, which produces a camphor "identical, in all its properties, with Chinese camphor;" and, with a little enterprise, this weed alone would be a fortune to the Karens. "This is a very pleasant place," observed one of my Burman coolies, as he spread out my dinner beneath the shade of a large tree; "a fearfully pleasant place," he added, as his eyes swept around the hill and down the valley below. Yes, thought I to myself, perhaps too pleasant for the good of the owner; who sat at my feet; so I asked him, if God should call him away from his garden to his grave, if he would not feel alarmed. "No, indeed," he replied, "I do not consider that any thing I have is my own. All, all is God's. While I am here on earth, he allows me to have charge of these things for my support, and through his goodness I have enough for myself and family, and a little to spare for my poor friends and strangers, with whom I endeavor to share it." He has no children of his own, yet his house is full of children. Two are motherless and are permanent, three others are left with him for a time, till their sickly parents are better able to support them, one is a motherless boy, a sojourner, and three others belong to a sick woman that lives in the house with them.

17. Before starting this morning, the people put sixteen rupees into my hands, as their subscription to the Missionary Society. Ten of the sum were from the man and his wife, the heads of the family, and three more from her aged mother. To their honor be it recorded, that when several Hindoo pedlars called yesterday with their tempting wares, they had only one rupee to spare for purchases, while they had thirteen this morning to give to the mission cause. Could the American people look in upon them in their poor habiliments, and see them refuse to purchase the attractive goods spread out before them, and which most peo-

ple would think necessary to their comfort, that they might be able to help forward the work of God; they would be at least constrained to believe that missions have produced some fruits. A moiety of the same self-denial among Christians in America, would soon furnish the mission treasury with means to send us half a dozen new Karen missionaries. Let those, who are about to give ten dollars to improve their wardrobe, or their furniture, or their house, and one dollar to the cause of God, pause and remember this poor, ignorant Karen.

19. Lunglung. I have found the Christians here in a very low state of religion. They had an assistant last year, but so far as I can judge, he must have been as low in religion as themselves. As might rationally be expected, their children are growing up in unbelief, and some half a dozen, or more, that are of adult age, or nearly so, seem farther from the kingdom of God than they were two or three years ago. They appear in some measure penitent, and I hope they will do their first works, for they acknowledge that they have less religion than they had when they first believed. They have made a little subscription to the Missionary Society, and exhibit an attachment to the cause, which, I hope, springs from true love.

EXTRACTS FROM A LETTER OF MR. MASON.

The following extract is from a letter dated Feb. 8, and although it may not be of equal interest to all our readers, it will serve to give some idea of the labor of making a correct translation of the scriptures, and of the studied fidelity of the

Karen version of the New Testament.

I have just received the Report for 1842, and how many more years you will have to report me "in the continued revision of the New Testament," I feel quite unable to conjecture. No one would like to see it finished more than myself, but books without the instructions of the living teacher are of so very little benefit, and our means of instructing the Karens so very limited, that I cannot allow an opportunity for the latter to pass unimproved, for the sake of preparing the former; for how deficient soever we may be in the supply of books, we are *tenfold* more so in

the supply of teachers. Had sister Wade's health allowed her to contemplate having her school as usual, I should have been looking forward in hope to finish the printing of the New Testament by the close of next rains; but I cannot allow the instructions of the assistants to cease, so long as I can give it; and if I have charge of them next rains, I cannot possibly, at the same time, do all the work that remains to be done on the New Testament before it ought to go to press. Since I first commenced translating, I might have easily run over the whole bible, and been able to say, now, that it was all translated; but it is a *serious* work to translate the WORD OF GOD, and the longer I live the more serious the work appears. I do not feel willing to allow a page to go to press until I have exhausted every effort to make it as perfect a translation, as under existing circumstances I am able.

Matthew and Mark of the New Testament, as a whole, were printed off last season; and since my return, I have commenced the revision of Luke. This book has been printed once, and before printing, I had the advantage of brethren Wade and Vinton's criticisms. Since printing, br. Wade and myself went over it carefully together, and I made so many alterations that it had to be re-written; yet, after all, when I came to take it in hand again, I find so many points for thought and examination, that I have spent nearly a week on the first chapter. To say nothing of the difficulty of seizing the best language in Karen to express a given sentiment, and passing over the difficulties of a graver character in ascertaining the precise signification of the original, there are often grammatical questions of but apparently little importance, that have to be *decided*; there is no avoiding them; and much time and thought are frequently required to decide them satisfactorily to the translator's own mind; and then his results may not be satisfactory to his brethren that have to use the translation, or the Board or Bible Society who pay for it.

For instance, in the chapter on which I have just been at work, Luke i. 72, by what word, expressed or implied, is ποιησαι governed or dependent? Rosenmüller says, "Ante ποιησαι rependendum est *ελαλησε*, ex. v. 70, (promissit.*)" So the translators of our received version seem to have under-

stood the construction; but Bloomfield says that it is governed by *οστε* understood, and adds, "The sense is, 'in order to show his mercy and kindness,' &c., for the phrase does not imply any *promise*." Knapp, probably, understood it in like manner, as he puts the seventieth verse in a parenthesis, which is not admissible in the other construction. Campbell differs again, and renders the verb by a noun and preposition, "in kindness;" and in the Burman version it is rendered in a similar manner. I have adopted Bloomfield's view of the matter, and rendered accordingly.

Again, in the next verse, i. 73, how is *οσζον* to be construed? Winer says, "*του δουναι* is most naturally connected with *οσζον*;" but in another place he represents it as "an attraction, *οσζον* for *οσζου*," by which he would seem to make it dependent on *μνησθηται* in the preceding verse. Vater in his Notes considers it as governed by the same verb, but does not regard it as a case of attraction. He says, "*διαθιξης, οσζον*, cum utroque construitur *μνησθηται*. The received version appears to regard the word as in apposition with *διαθιξης*, and it is so expressed in Tyndale's translation, where the word is rendered "that is to say the oath." The Burman version renders in the same way. Bloomfield, on the other hand, says, "The difficulty here in syntax cannot be removed by resorting to the principle of *apposition*; nor even by supposing the antecedent as put in the same case with the relative, because that does violence to the construction; but rather by supplying *κατα*. Thus the sense will be, 'by (i. e., confirmed by the oath.)' Rosenmüller agrees with Bloomfield in supplying *κατα*, but differs with him in supplying it in a different signification. He says, "Elliptice *καθ' οσζον*, secundum jusjurandum." The translator of the French version appears to have taken the same view as Rosenmüller, for he supplies *selon* before the word. One of the old English versions reads, "and that he would perform his oath." Here, too, I think Bloomfield is correct, and so render; but by putting the supplied word in italics, the interpreter, if he takes a different view, may neglect it, and then the two words will appear in apposition. Now more or less of such difficulties occur on almost every page, and I cannot feel satisfied, in the final revision, to allow any of them to pass without reviewing the

grounds of my former renderings, and consulting anew the best critics and versions in my possession; all of which is the work of time. In such little matters as supplying the verb, to be, it is sometimes difficult to decide whether *εστιω* or *εστι* should be supplied. One such instance occurs in this same chapter, i. 28. I supply the former, in which I am supported by Bloomfield, Rosenmüller, and Ripley, though contrary to all the versions to which I can refer.

ARRACAN.

LETTER OF MR. ABBOTT.

Communications have just been received from Mr. Abbott, embracing letters and journal of great interest. Large additions continue to be made to the Karen churches. The number of baptisms administered by Mr. Abbott, or under his direction, the last dry season, was *one hundred and thirty-four*, beside more than *two hundred* baptized by native assistants. Two native Christians have been ordained by him to the work of the ministry. A third, of great promise, was to have been set apart to the same service, but on the day appointed for his ordination, Mr. Abbott received intelligence of his death by cholera. We publish below, some notices of his character, communicated by Mr. Abbott, showing his extraordinary worth, and the greatness of the loss sustained in his death.

Obituary of Blèh Poh.

The subject of Blèh Poh's ordination came under consideration a year ago. Several of the old men of his village met me at Magezzin and requested me to ordain him; but at his request it was deferred, as he wished to study with me another season.

I have formerly given an account of his conversion, which I need not repeat. (See vol. 21, p. 36.) He was one of the first, and one of the most noted of the Karen converts at Bassein. The opposition he encountered from relatives when he first embraced the gospel, was well calculated to test the genuineness of his conversion, and to induce that *steadfastness* which was so essential in his future life. He succeeded in silencing the clamor of his relatives by his meekness and wisdom, and, finally, became instrumental in the conversion of most of them. Still he was obliged to sacrifice a considerable property in becoming a Christian. He soon encountered the opposition of

the Burman government also; not the government at Bassein, but petty officers about the country; who apprehended him, questioned him, threatened him, and endeavored to prevail on him to cease preaching this "foreign religion" to his friends. But Blèh Poh always succeeded in disarming these officers of their hatred, and in converting them either into friends or *harmless* enemies. No other Karen could preach to these men as he could, without getting a beating,—and no other Karen ever suffered less. It is believed that a few of these officers are now real Christians at heart, but have not the courage to profess their faith publicly.

Blèh Poh's knowledge of the scriptures was necessarily limited, as only the gospels and Acts were translated before his death. But being a man of *thought* and of studious habits, he treasured up in his heart whatever came within his reach, so that he had committed a greater part of the gospels to memory. While with me, he studied the principal doctrines of the gospel, a kind of summary which I had prepared for the assistants; and listened to my lectures always with deep attention. And these fundamental truths were not lost upon him. He was "apt to teach," and on all occasions seemed to possess the rare quality of knowing when to speak and when to be silent, and was ever ready to give to each a portion in due season. In all cases of difficulty and discipline beyond the *control* of others, Blèh Poh was sent for, and his voice was like the voice of the Son of God over the troubled waters.

His weight of personal character, also, gave him almost unbounded influence over the Christian community. A man of unwavering integrity,—of perfect simplicity,—guileless as an infant,—his entire being was as transparent as the light; discreet withal, and of sterling good sense, his word was law to his converts, and commanded the respect of his bitterest foes!

His consistent piety added to his influence. He held on the even tenor of his way, from the first hour of his embracing the gospel, to the gates of the grave: his path was emphatically "the path of the just."

Prayer was with him a fixed habit, essential to his existence. It has been ascertained that many a time, at the dead of night, when the rest of the world were wrapt in slumbers, he was awake, pouring out his soul to his God.

While a student, very frequently would he get away into some secluded place, and spend a day in fasting and prayer.

A self-sacrificing spirit was a characteristic of his piety. The idea of *self* never seemed to awaken the least anxiety. During the year 1842, he received from the mission thirty-six rupees, not one pice of which, I have reason to believe, he ever appropriated to his own use. He said "it was God's money," and sought out poor Christians, and gave it all away, trusting in Providence for the support of his family. Nor in temporal matters alone did he exhibit this forgetfulness of self. When apprehended and threatened by government, and not knowing but death would be his portion in the most cruel manner, it did not seem to excite in him one anxious thought! This spirit manifested itself in all his course, and in his preaching assumed the character of active benevolence,—zeal for God. He was called from a distant village to go and preach the gospel,—from Bassein down to the sea-coast,—along the mountains to the north,—and away east towards Rangoon: from village to village, and from house to house, his voice was heard like that of John in the wilderness. And he counted it no sacrifice; he labored cheerfully and with joy.

And during the last few days of his life, this spirit was more conspicuous than ever. The cholera appeared in his village, and he was one of the first attacked. He soon recovered, but could not rest. Although his strength was prostrated, and his friends fearing a relapse, advised him to keep quiet, he forgot himself, and wherever there was an individual attacked, *there* was Blèh Poh, exhorting them to trust in God, and consoling the dying with the promises of the gospel, and the bright prospects of eternal joy. But he could not endure such labor and fatigue. In three days he suffered a relapse,—his friends gathered around him, knowing that one seldom recovers from a second attack. Still Blèh Poh manifested the same forgetfulness of himself,—raised his voice amid the dreadful pains of that most fearful of all diseases, and exhorted his friends to be steadfast,—never to desert the cause of Christ. He was told he was dying,—knew that he was dying,—but he heeded it not: he had not one thought or anxiety about himself, but spent his last dying breath in exhorting and comfort-

ing his friends! He died on the 20th of December, aged thirty years.

As will be supposed, Blèh Poh was beloved. Since his death, I have seen hundreds of the people from his and neighboring villages, and they all with one voice speak of him with affection and grief. I did not see his relatives till several weeks after his death; and then the first word they used to say to me would generally be, "Teacher—Blèh Poh is dead!" "What shall we do now?" A great many of the aged women from his village came up to the Baumee chapel. It seemed as though they all *loved* to talk about Blèh Poh,—*loved* to dwell on his sayings,—his goodness,—his humility,—his faithfulness; and with tears running down their old cheeks, they would say, "Teacher! what shall we do now?"

There is an intensity and depth of feeling manifested in their grief for Blèh Poh, which I have never seen exhibited by the Karen people on any other occasion. "Pga hau dau kau nyah"—"The whole community is in tears"—an assistant told me, who had travelled through the country. Take him, all in all, I have never seen his equal in Burmah. When I think of his death, a kind of awful sadness comes over me, and my heart melts down like water.

Creeks.

The religious interest among the Creeks, reported in our number for August, p. 220, had not subsided at the date of our last information. Mr. Tucker writes from Fort Smith, Ind. Ter., Sept. 19, "Since my last letter to you I have heard from Mr. Perryman. He is constantly preaching, and has baptized from fifty to sixty, and the work is still progressing. I shall visit the nation in a week or two, and shall tarry with them two or three weeks." Mr. Tucker is desirous of laboring permanently in the Creek Nation under the direction of the Board. He would be willing, were it practicable, to defray the principal part of the cost of his support by manual labor. "But a circuit of four Sabbath stations ought to be occupied, and their distance from his location, on an average, would be thirty or forty miles."

Mr. Tucker speaks also of the spread of the gospel among the Choctaws, mentioned by Mr. Potts at page 237 of this volume. "Some forty or fifty have been baptized by Mr. Smedley."

Miscellany.

A BRIEF SKETCH OF THE IONIAN ISLANDS.

As the Board has a mission in Greece, the principal station of which is at Corfu, the capital of the Ionian Republic, it is thought a brief description of these islands would enable our friends to read missionary intelligence from that country with additional interest.

The Ionian Islands are seven in number; Corfu, Paxo, Santa Maura, Ithica, Cephalonia, Zante, and Cerigo. The first six extend in order from northwest to southeast, but a few miles from the western coasts of Albania and the Morea, or the kingdom of Greece. Cerigo, or the ancient Cithera, lies to the south of the Morea, in the same direction with the others, but at considerable distance from them. Cephalonia, the largest, is about 170 miles in circumference; Corfu, the next in size, about 150; Paxo, the smallest, cannot be larger than a common New England township.

Soil and products.

The soil is, much of it, rocky and arid; yet, from the favorable nature of the climate, it is capable of ample productiveness, of wheat, Indian corn, barley, oats, currants, olive oil, wines, cotton, flax, pulse, and pasture. Olive oil and wines are most extensively cultivated.

The islands differ in their natural capabilities for agriculture, but much more in the degree and means of cultivation. Corfu is under the highest state of improvement, yet none of the islands are, at present, much advanced. Agriculture "is merely a rude art founded on traditional knowledge, a series of processes handed down from father to son, unenlightened by the methods of science." Nearly two-thirds of all the soil remains uncultivated, and an undue proportion of what is improved, is in pasture. Small as is the proportion of land cultivated, the crop is still smaller.

This is specially true of all grains; four or five fold being an average return of wheat, rarely eight; not more than one third of the average crop in this country.

The causes of this defective state of agriculture are several and obvious,—the unsettled state of the government, and its general neglect of justice, affording neither protection nor stimulus to industry,—that narrow policy which always attends general ignorance,—and not less so their religious ordinances. Besides their ordinary weekly fasts, there are 130 days of the year, in which, for religious reasons, the people are idle. Not only is there the temptation to vice, but the habit of idleness thus formed makes them less industrious at other times. Ordinarily, each farmer makes most of his own implements of husbandry, hence they are rude.

Imperfect, however, as is the cultivation of the land, the scenery, either the natural forests, or the fields covered with olive, lemon, orange, and fig trees, is varied and beautiful. Throughout the year there is a display of fruits, flowers, and foliage. Though inferior, yet the country is not wholly unlike what it was when Homer celebrated the rural beauties of Ithica.

"Rugged it is, not yielding level course
To the swift steed; and yet no barren spot,
However small, but rich in wheat and wine;
Nor wants it rain or fertilizing dew,
But pasture green to goats and beeves affords;
Trees of all kinds, and fountains never dry."

Climate.

Though Corfu, the most northern island, extends to nearly 40° N. L., yet the cold is not, probably, greater than at Charleston, S. C. The variations of temperature are small. Dr. John Davy, who spent several years in the English service in the islands as a surgeon, and who has published a work in two volumes, abounding in valuable and interesting statistics, says, "The extreme range of the thermometer throughout the year, at the level of the

sea, may be stated at about 50° or 60° ,—in the hottest weather seldom rising above 90° ,—and in the depth of winter rarely falling below 46° , and very rarely, indeed, falling so low as the freezing point.” In a country like these islands, where the temperature is so equable and the soil ordinarily so dry, great salubrity might be expected. This would be true, were it not for the malaria fever. Instances of pulmonary complaints are much rarer than in this country, or even in England; but the malaria, a subtle, inexplicable generator of fevers, greatly augments the annual bill of mortality. This is specially true of transient residents, and of the poorer classes, who have not good food and habitations.

Government.

These islands in their political condition have been “very like the foot-ball of fortune.” For many years, under Roman rule, they remained “undisturbed in ignoble tranquillity.” From the early part of the third, to the latter part of the fourteenth century, their history is confused, being most of the time subject to the ravages of northern barbarians, whose too successful invasions exhausted their resources and crushed their national spirit. In 1386 Venice made its first conquest, and completed the subjugation of the last island after a lapse of something more than 100 years. Though often the seat of distressing wars, specially with the Turks, who were ever endeavoring to subdue them, as they had done the most of Greece, yet Venice maintained its possession till 1797. For the seventeen succeeding years they were under the rule alternately of the French on the one hand, and of the Turks and Russians acting conjointly, on the other; during which time, says a native writer, “they were torn by internal factions, the origin and series of which had better not be recorded.” Soon after the peace of Paris, they came under the dominion of Great Britain.

The present government is colonial in its character, and is, we believe, as favorable to the happiness of the people and the

prosperity of the islands as the nature of such a political condition will allow, or, perhaps, as the people are prepared to enjoy. A representative of the government of Great Britain, appointed by the Crown, and responsible to her Majesty’s government, resides at Corfu, with the title of Lord High Commissioner. There is also a Legislative Assembly, a Senate, and a judicial power. The Legislative Assembly is chosen by the people, suffrage extending to such as possess a certain amount of property, or its equivalent, *a university degree*.

Population and character of inhabitants.

The whole population of the islands, according to Malte Brun, is 220,000, of whom 70,000 belong to Corfu, nearly as many to Cephalonia, and 40,000 to Zante. The character of the people is what might be expected in one of the noblest portions of the human race after 2000 years of wars and oppression. They are like a palace in decay. The glory of its original architecture is still visible, and there are seen in unlovely confusion, parts as perfect as when they came first from the hand of the artist, others crumbling into ruin, others still, repaired and patched for present necessity, whose slovenly appearance is scarcely more agreeable than the ruin itself. There remains to the modern Greeks much of the intellectual *capacity* of their ancestors, but it lies dormant. They are still gifted in the acquisition of languages, but are ignorant of the sciences,* and, of course, of the arts,—they are exceedingly religious, but as exceedingly immoral,—a murderer, between the time of his being hired and of actually perpetrating the crime, has been known to be punctilious in the observance of his fasts. Their vir-

* Speaking of the natives a writer says, “It is very doubtful if amongst the whole population there is an individual competent to ascertain, trigonometrically, the height of a mountain, or to determine the latitude and longitude of any particular spot, or to undertake successfully the chemical analysis of a mineral, or soil, or water, &c.

tues, which are many, are primitive in their character. Their vices are the fruits of their past civil condition.

Education.

At the time the islands came under British rule, scarcely any thing was done for the education of the people.* Most of the few that were educated went to Italy to study. The English, however, immediately established a system of public instruction. The first attempt, probably, like the course of some of the new States in this country, was on too magnificent a scale, and above what the people were prepared to appreciate. It has since been cut down to a more economical plan; which has been attended with some embarrassment, if not discouragement. The system of public instruction consists of three branches.

1. Of elementary schools, conducted on the Lancasterian plan.
2. Of Sunday schools of a higher grade.
3. Of a university. There are in the university nine professors, and in 1840 it contained 150 students,—and in all the three departments are nearly 6000 scholars. There is, in addition, a seminary for the education of priests, limited to fifty, and supported by government.

The university is located at Corfu, and gathers to the metropolis students from the other islands, thus tending to form a common national character in all. The first and second class of schools are established in due proportion in all the islands.

In these schools the catechism of the Greek church is required to be taught; pictures of the Virgin Mary, and of saints, are suspended upon the walls of the school-rooms.

In addition to the public schools, no inconsiderable private instruction has been given by the missionaries of different denominations. Most of these are now dis-

continued, the missionaries having been withdrawn. The missionaries of this Board have a flourishing school of about sixty pupils at Corfu, under the supervision of Mrs. Dickson, who is soon to be assisted by a female teacher from this country. There have been few schools connected with the missions of this Board so prosperous as this, or more worthy of a liberal support.

Religion.

The Greek church differs from the Roman chiefly in the liberty of the priests to marry,—instead of a pope they have a patriarch, whose authority is exclusively ecclesiastical,—they practise tri-baptism and by immersion, of both adults and infants,—though the scriptures are in but limited circulation, yet they are by the people the acknowledged rule of faith and practice. Whatever tendency there may be in the priests to resort to the fathers as authority, neither they nor the people acknowledge the church as an infallible expositor of divine truth. In most other respects, the Greek and Roman churches are similar, and a correct portrait of the one, would reflect the character of the other. The great and fatal errors of both, are their faith in the *saving efficacy of the ordinances, and in the merit of good works*; both of which make void the cross of Christ.

The following, given by a missionary who heard one of the preachers at Corfu, may be taken as a just description of the present condition of the Greek church. Speaking of the sermon, he says, “The preacher failed to give a due representation of Jesus Christ, in his character of Mediator. Nor did he assign the proper place to the Christian virtues; they were represented as the meritorious cause of salvation when in union with orthodox faith; in other words, faith and works, conjointly, were to perform the office of a Savior.”

The manner in which the service was concluded, must have awakened most melancholy feelings. “No sooner had the

* When Corfu was taken by the French in 1797, the civil commissioner reported to Buonaparte that it was difficult to find a person able to read.

preacher arrived at the end of his discourse, than he turned to one of the multitude of pictures suspended on the wall, and exclaimed, 'O holy Theodora!' &c. Instantly, as if by magic, there was an universal crossing of themselves throughout the assembly, and the whole congregation directed their prayers to a picture of Saint Theodora."

One of the most popular objects of worship in Corfu is Saint Speridion. If a person is in distress, it is to him that he flies for relief. "When an inhabitant of Corfu is preparing to visit Constantinople, he obtains a small shred from the garments of the saint and wears it religiously about his person, as an undoubted safeguard against the plague."

The same writer adds, "All the Greek churches have this peculiarity, that one end is devoted to the representation, by pictures, of our Savior, the Virgin Mary, and a large number of other saints: to these the people pay worship." That the Greeks, in general, direct greater attention to the Virgin Mary than to Christ, is evident from the fact, that the picture of the mother on the wall of the church is in advance of her son. "On looking into a prayer-book, I was shocked," says this writer, "to find an address to the Virgin to the following effect: 'Since we have no other refuge or tower of strength to save us from destruction, but only thee, O Virgin, we cry unto thee, save us!'"

Vows are rarely made to God, but, ordinarily, to the Virgin or to some other saint; and yet false and superstitious as their faith and practice are, they are the most religious people on earth. Religion is identified with every thing. But at the foundation of all, lies the fatal error of disconnecting religion and morality. They do not seem to comprehend that religion is worthless only as it gives birth to holy living. With them the claims of morality do not arise from religion, but each has a distinct foundation. Religion, therefore, giving no sanction to the moral law, (we speak now of the popular faith,) virtue is a baseless fabric; and the morals of the people are, consequently, exceedingly depraved.

It is known, probably, that though great efforts have been made during the last twenty years, by the missionaries of different evangelical societies, to quicken into spiritual life the Greek church, yet it has been without corresponding success. Most of the missionaries of other societies are since withdrawn.

The only missionaries of this Board now in the field, are Mr. and Mrs. Buel, and Mrs. Dickson; Mr. and Mrs. Arnold, and Miss Waldo, are expected soon to leave this country for Corfu. Mr. Love and wife remain at present in this country on account of the impaired state of his health. Mr. Cross, who was expected to go out with Mr. Arnold, will remain in this country till the political condition of Greece Proper is better understood.

SHORT SERMON.—NO. VII.

Thou art lukewarm, and neither cold nor hot.—Rev. iii. 16.

In the messages of our blessed Lord to the seven churches of Asia, we find abundant matter for solemn consideration. With the searching scrutiny of Him who knows the heart, the Savior lays bare the condition of each company of professed believers, separates the evil from the good, points out the consequences of sin, and directs each backslider to the path of penitence and forgiveness. It were well if every individual Christian, every church and every denomination, were more frequently to examine their own condition by the aid of this portion of revealed truth. Let us on this occasion reflect for a few moments upon the message to the angel of the church in Laodicea. Let us observe,

I. The evidences of their declension. These were two. 1. Indifference to the cause of religion. 2. Spiritual pride.

1. *Indifference to the cause of religion.* Thou art lukewarm, thou art neither cold nor hot. That is, thou art neither in earnest for God nor openly apostate. Thou art worldly, in love with the world, obeying its maxims, interested in its pursuits, and conformed to its practices.

But yet thou art attentive to the external duties of religion, thou goest as my people go and sittest as my people sit, yet thy heart goeth after its covetousness.

2. *Spiritual pride.* An individual in this state is not uncommonly exceedingly well pleased with his own moral character. Combined with this defection there may be an intellectual perception of truth, an adherence to it, a zeal for it theoretically, which affords ample room for self-gratulation. The backslider sees another man living more holily than himself; ah! saith he, "The poor man does not believe this doctrine which I hold. These doings of his will all go for nothing. I am a child of God. He will be cast off in his sin. I am rich and increased in goods, I have need of nothing"—(*no good works*). "I am sound in the faith. This poor publican is a heretic. I do not know what will become of him."

II. Observe the odiousness of this moral state in the sight of God. You know the true doctrine of salvation, the pure will of God. You are the living exemplification of the holy law of God, and the pure gospel of Jesus. You are, then, under the most solemn obligations to live more holily than any one else. You actually live less holily. You hold yourself up to the world as an illustration of the effect of these doctrines, and your life bears a false testimony. "Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" Is not the name of God and the gospel of his Son blasphemed among the Gentiles through you? There is nothing so dishonoring to God, or so destructive of souls, as the inconsistent walk of men professing a belief in the most solemn truths of revelation. They believe in eternal rewards and punishments, the sacrifice of Christ, the necessity of faith and repentance, and then make no sacrifices for the salvation of souls, are as worldly as other men, and *act*, so far as their neighbors can see, as if all this were a fable. What can be more odious in the sight of God than high profession and low practice,

elevated notions of duty and a life of worldly self-indulgence. Thus saith the Savior, "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

III. The consequences of this state. I will spue thee out of my mouth. This expression indicates utter rejection, nay, more, rejection with loathing and abhorrence. It means, I will abandon thee. I will give thee up to thy own courses. I will, in the most significant manner, put upon thee the mark of my displeasure. Thou art saying in the hearing of the world, Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works; I will as publicly profess unto thee I never knew thee. My brethren, what case can be more deplorable than that of a soul once enlightened, but now fallen away, confident of its good estate, and yet cast off and rejected as a fruitless branch by the All-seeing husbandman.

Such is the condition of a single individual. The case may be the same with a whole church, or a whole denomination. A whole denomination may, in some degree, become such as I have described; indifferent to the cause of Christ, filled with spiritual pride, odious in the sight of Christ, and in danger of his awful rebuke.

Is there any reason to fear that such is the condition of the Baptists in the United States? Let us look solemnly at the facts. It is so, or it is not so. Let us obey the apostolic injunction, "Examine your own selves."

1. Are we not strangely indifferent to the cause of religion? What is our interest in the prosperity of that cause? We all believe in our obligation to send the gospel to the heathen. It has been our boast that our brethren in England were the pioneers in this work. But what is the proof of our present interest in it? The success of our efforts has been most encouraging. The harvest is falling to the ground, and there are none to gather it. Hundreds of Karens are now waiting to be added to the visible church, and there

are none to baptize them. These facts are spread before our brethren, and we receive from them, on an average, six cents a year. They said agents were wanted; agents are appointed. They said they wanted a cheap paper; a cheap paper is published. They want missionary meetings; missionary meetings are held. But the contributions remain the same. Nay, for the last month reported, they are less than those in the previous year. Of the 5000 Baptist ministers in this country, but 400 take the Macedonian.

But it may be said, the missionary feeling is *becoming* deeper and more extensive. I ask, deeper and more extensive than when? Certainly not deeper and more extensive than it was twenty-five years since. The same appeals, the same facts, conveyed by the same means, twenty or thirty years since, would have roused the whole denomination to any amount of effort. Though then not half so numerous or so wealthy as we are at present, they would have poured their offerings into the treasury of the Lord, so that there would not have been room to receive them.

But are we not more zealous for God at home? Ask the Home Mission treasury. Are we not more zealous in our own churches? I ask, are we? Is every minister laboring more zealously than formerly for the salvation of souls? Do our pastoral labors exceed those of our fathers? Are private Christians, day by day, seeking by prayers and exhortation, to lead men to Christ? Are they not too commonly becoming worldly and thoughtless, and waiting, year after year, for a stranger to come and do their work for them; expecting that he will, in a few weeks, do the work which they should have been doing for as many years? Are not all these alarming evidences that we are guilty of indifference in the cause of Christ? May not the Savior say of us, ye are lukewarm, ye are neither cold nor hot?

2. Are there not among us the signs of spiritual pride? We see much written about the purity of our doctrine. We hold the truth as it was received from the

Apostles. The ordinances of the gospel which we administer, are according to the command given by the Great Head of the church, without alteration or addition. We believe in the great cardinal truths of Justification by Faith, the Deity of the Son of God, Regeneration, and adopt, as we have always adopted, the bible as our only rule of faith and practice. All this is well, but have we not rested in the belief, and somehow supposed, that because of it we were in a peculiar manner the children of God, and that on this account we need not live so very carefully? Is not this spiritual pride the reason why we are so indifferent in the cause of Christ? We say we are rich, and increased in goods, and have need of nothing; without remembering that the very excellence of our belief will condemn us unless we bring forth the corresponding fruits. "He is not a Jew who is one outwardly, but he who is one inwardly, whose praise is not of men but of God." I fear we have been vainglorious, we have been proud of our orthodoxy, we have boasted of our numbers, our influence, our missionaries, our institutions, until we are languishing under all the misery of spiritual declension.

3. But if this be so, or even if there be danger that it is so, it must be most displeasing to the Savior. If he has favored us with pure doctrine, if he has preserved us uncontaminated by the commandments and ordinances of men, it is with the intention that we should bear more abundant and more holy fruit. But what if our fruit be less than that of others who are less favored? "What could I have done to my vineyard that I have not done unto it? Wherefore, when I looked that it should bring forth grapes, did it bring forth wild grapes?" Brethren, doth not this reproof address itself to us at the present day?

And what shall be the result of all this? Will not the Lord visit us for these things? Can we expect His blessing unless we repent? Will not the showers of His grace be withheld from our part of His vineyard? May we not expect formalism,

worldliness, irreligion, to overspread our churches ; and that we shall present the sad spectacle to the world, of a people having a name to live while they are dead. If we, who, as we believe, hold the doctrines of the gospel in their original purity, by our conduct render them a reproach, what visitation of divine displeasure may we not expect ? If the salt have lost his savor, wherewith shall *it* be salted ?

Brethren, let us reflect upon these things. If they are truths, it becomes us to know

them and to consider our ways. It is time to seek the Lord, to humble ourselves for our sin, and to do again our first works. Let us return to the simple faith of our venerated fathers. Let us seek to be known by our unaffected piety, our intrepid love of right, our steadfast adherence to truth, our fervent charity and abundant good works, if we would worthily illustrate the name of the Baptist church in America.

Other Societies.

South Africa.

(Continued from Oct. No., p. 265.)

GLASGOW MISSIONARY SOCIETY,

Adhering to the Principles of the Church of Scotland.

Lovedule, 60 miles from Grahams-town—John Bennie, Wm. Govan : Robert Balfour, *Nat. As.* Rev. Wm. Govan is tutor in the seminary—Kraals villages, 220 ; families, 1540 ; individuals, 7700.

We meet at seven o'clock in the morning, for an hour, which is wholly devoted to the scriptures and Shorter Catechism. After an interval of another hour, which is taken up with breakfast, &c., we again meet ; and, with the exception of another interval of about three-quarters of an hour, between eleven and twelve, we continue our studies till about half past one. The young people work a little, for the sake of exercise and amusement, in the afternoon, on the grounds ; and in the evenings they prepare their lessons for the following day. At seven o'clock, P. M., I meet the servants (all natives) in the school-room, regarding them as part of my charge.

An examination of the pupils has taken place ; when, we understand, very full satisfaction was given to all present, both as regarded the actual progress made, and the prospects afforded of ultimate success.

Burnshill, 17 or 18 miles E. of Lovedale—James Laing, A. M'Diarmid : Charles Henry, Robert Craig, *Nat. As.*—Kraals villages, 270 ; families, 1890 ; individuals, 9540 ;—congregation, 151 ; communicants, native, 10—scholars, 75.

This station differs from all the others, in being more immediately connected with the seat of Caffre power, as regards the border tribes. This has its advantages and disadvantages. The indulgence of a Caffre court, and its prevailing policy, are far from being favorable to the spread of the gospel ; yet is the situation important. The circumstances of civilized and untutored society are in this respect different. In such a state of society as our own, social influence is mainly ascending. Men are themselves ever rising from the lower to the higher grades of society, and this in virtue of the freedom and perpetual rivalry of all ranks. There are, no doubt, many also dropping from their proper place ; but these want either activity or power to be influential. Hence the continued ascent of moral influence. But in such a state of society as that of Caffreland, every thing good must come from the chief and his head men. These form the root and main branches of the tribe ; and the people are but as the leaves and lesser branches.

During the earlier part of the year, much indifference was shown to the means of grace and education. Toward the end of the season, from whatever cause, a favorable change seems to have manifested itself.

The children of the Great Place, who had been almost all withdrawn, returned in as great numbers as at any former period. I was always telling the parents of their duty with regard to their children ; but they appeared to be proof against all remonstrances. They have again shown a disposition to attend both church and school. How long matters may continue thus we cannot tell : it may be that the Lord will

touch some of their hearts by His grace. The chiefs who reside near us, including Sandili, have of late appeared among the rest. When our attendance was at the lowest, there were a few who remained constant, and who were also attentive. The state of this class is painfully interesting. They have enough of light to see that heathenism is wrong, but they want decision to declare themselves on the side of the Redeemer.

Pirrie, 19 or 20 miles E. of Burnshill—John Ross: Joseph Williams, *Nat. As.*—Kraals villages, 165; families, 1155; individuals, 5775—congregation from 160 to 300.

While Mr. Ross and the other missionaries were engaged in vaccinating, the native doctors opposed them with all their might, alleging the most absurd stories as the grounds of their opposition. One of these consisted in an assurance, that all who submitted to the operation would certainly rot and die in four years; which, like all mere predictions, could not be easily disproved. Some of the diseased were driven from their dwelling-places. A poor woman, whose husband died, being driven out, went home to her father's place, but was refused admittance and sent back. She returned by the station, faint and weary, with her child on her back; and, after obtaining refreshments, passed on. A poor idiot, well known as a wanderer, was taken ill; and as all doors were shut against him, he went to the river side, laid himself down among long grass, and died. The infected being thus constituted, virtually, outlaws, they took, in some instances, severe revenge. They took up their stations by the pools of water, which prevented the clean from approaching: they were even said to place dead bodies and fragments of bodies in the water, as infectious matter; and several instances of actual murder appear to have been committed in connexion with these dreadful scenes.

This visitation has, I trust, been blessed to some at the station, and in a more decided manner. Prayer, which became general throughout the district, was particularly noticeable at the station. If two or three persons went to the river for water, they might be observed separating, so as to have an opportunity of praying apart.

Kveleha, nearly 70 miles E. of Pirrie—James Weir: Thomas Hoe, *Nat. As.*

The small-pox was said to be among us at the station, and immediately there was a withdrawal of all our scholars, and most

of our attendants at church. The Sabbath attendance was reduced from a number varying from 60 to 90, and those at the station down to 12.

Having obtained the loan of a plough from Mr. Ross, our people were at work in the field; and the frequent cracking of the whip over the team of oxen seems to have attracted the attention of Umlonyeni. He went up to them, expressing surprise at the speed of the plough in turning over the soil, having seen such work done before only by females. He lamented the hard fate of the oxen, in having to drag the plough after them, and being withal beaten; while he maintained that such work was only fit for women!

While the small-pox is sweeping off many of the adult population, the locusts are marching through the land as a host of armed men. All are endeavoring to direct the current aside from our gardens; but after the labor of many days, we have not got these intruders turned as many hundred yards out of their way. So numerous are they, that with one tread of my foot I found that I had killed forty. Any attempt to destroy them is in vain. Even the fires which we kindled to stay their progress, were put out by their continued advances. In a few minutes they stripped my garden of every vestige of vegetation. Young fruit-trees were eaten down to the very level of the ground.—*Miss. Reg. of Ch. Miss. Soc., (Eng.)*

Glasgow African Missionary Society.

Chumie, in Caffraria—William Chalmers: Eliza Chalmers, teacher: Thomas Brown, Edward Irving, Festiri, Coti, *Nat. As.*; Dukwana, *Nat. Printer*—schools, 6—scholars, 140—communicants, 34—candidates for baptism, 26.

There have been 4 baptisms; and 18 candidates for baptism have presented themselves during the year.

If any person is seized with a disorder which threatens to prove fatal, he is held by the natives to have been bewitched by some evil-disposed person. They have witch-doctors among them, who profess to find out the bewitching matter, and also the person who cast it on the sick man. The doctor gets a great crowd into the sick man's hut and around it; he sets them dancing and making strange unearthly sounds; and when he has wrought them into a state of excitement, he begins to smell for the bewitching matter; which being discovered, he parades with great solemnity. It is any little piece of matter which he has taken care to hide, during

the ceremony, in some part of the hut. Then he proceeds to denounce the person, by name, who has bewitched the sick man. Be the person whom he may, he is instantly seized, cruelly tortured, put to death, and all his property confiscated, and divided between the doctor and the chief. It is a most horrid Caffre custom. The person is sometimes roasted to death, by hot stones being applied to his body ; and sometimes he is pierced through with assegais or darts, till he dies in protracted agony. All the ties of blood are at once severed when a person is denounced by the witch-doctor, and the nearest relation will be the first to strike the fatal blow. As the chief and the doctor have usually a secret understanding who is to be selected as the victim, and as they divide the cattle and property of the person between them, the most nefarious deaths are often perpetrated under the guise of a cruel religious ceremony ; and persons are in this manner cunningly removed out of the way, whom it would have been dangerous otherwise to attack.

Amid all the opposition from earth and hell, there are souls still gathering around the standard of Immanuel. I preached from these words, *I will give you a new heart*, and at the close of the discourse many wept : 18 persons came to Dukwana and conversed with him, expressing a wish to be admitted into the class of candidates, as they were desirous of serving God. This was not a sudden burst of feeling : it was a mark of decision : for during the past fourteen months there has been observable a great outward change in the deportment of the whole, especially among the young. Some of our scholars have, in many instances, shewn a most decided change. Dukwana, my elder, has been very earnest with many of these persons : and she who has shared with me the joys and sorrows of a missionary life, has spoken frequently with those of her own sex, and dealt with their consciences. I have examined these persons, and have admitted 17 of them into the class of candidates.

The outward evidence has been—a change of deportment—with some of them daily secret retirement for prayer—with most of them a growing concern for their souls—assembling together for prayer, and conversing together concerning their souls and their condition as sinners—and seeking the company of those who have made a profession of religion.

Iggibigha—Robert Niven: Thomas Campbell, *artisan*; Margaret M'Laren, *teacher*—schools, 2—scholars, 60—communicants, 3.

Glenthorn, on the Mankazana. The

labors at this station are at present suspended.

Kirkwood, in Tambookieland, on the river Ixhonxe: this station is also known by the name, Tarka Post—John F. Cumming.

On the people of this new sphere of labor, the idea of a Supreme Being seems to have no influence ; and the soul is a subject which, when first mooted among them, called forth the laugh of incredulity. So far, however, as we have had intercourse with them, they have invariably manifested the greatest cordiality in listening to instruction : and, in present circumstances, what more could be looked for? One great obstacle to their apprehension of the truth, is the transmission of the gospel through the medium of their language. Although the proper words, and even the proper idiom, be expressed, yet the idea appears to evaporate, and, in general, seems to chime in more with their meaning of the language than that which was intended to be conveyed. The gospel, in truth, seems at first to be as difficult of apprehension to them, as a metaphysical argument does to the tyro who is just commencing his education.—*Id.*

Gospel-Propagation Society, (Eng.)

Wynberg and Rondebosch—John Fry.

There are four schools at Wynberg ; namely, an Infant School, a Government Free School, a School of Industry for Girls, and a Sunday School. The Infant School was erected in 1838-9, at an expense of 400*l.* ; of which 300*l.* was raised by a sale of a portion of the land granted by government for the site : the remainder was raised by private subscription.

The attendance varies, and has at some periods reached nearly 100 ; the average is from 70 to 80 : a public examination is held yearly, before the Christmas holidays. In 1836, “ a School of Industry for Girls ” was opened, under the patronage of lady D'Urban, under whose management, assisted by a committee of ladies, the school has prospered exceedingly : it now contains about 30 scholars. This school is already bringing forth good fruits. The Government Free School has just been opened. The Sunday School has been established some years, by Mrs. Hare, who, assisted by her friends, leaves nothing in the management of this school to be desired. In 1835, a branch of the Cape-of-Good-Hope Friendly Society was established : it now contains about 30 members. A Friend-in-Need Society, a most excellent charity,

well worthy of being imitated, was established in 1840. One institution more is much wanted: it is, the establishment of a Lending Library. I venture to hope that the Society will be able to place within my reach a Lending Library, to be kept in the vestry of the church.

Fort Beaufort—S. Booth.

The Rev. S. Booth continues to officiate at Fort Beaufort; but he has not yet been able to commence building a church there; nor have the society succeeded in their efforts to obtain for him such stipend from the British or colonial treasury, as may enable him to continue his services in that neglected station.—*Ib.*

Baptist Missionary Society, (Eng.)

Grahamstown—George Aveline—an out-station at Karega: 1 Nat. As.

The schools, native and European, seem in a flourishing condition, with upward of 100 children. The number of members is about 150. The station at Karega is vigorously sustained, and there is a strong desire for an additional missionary. Should the plan of Christianization be carried out, no field would present a finer opening than Grahamstown.

My flock are now exerting themselves to raise my salary, independently of missionary collections and contributions; with the intention that, hereafter, these, whatever they may amount to, may be sacredly remitted home for the use of the Society. I have always felt pleasure in the fact, that, since I left England, I have never drawn sixpence from the Society's funds; and I have now the animating hope of annually contributing to their increase. Our new chapel will cost nearly 2000*l.*, all of which is raised here: we get nearly 40*l.* for our Sunday school.

On Monday evening last we held a preparatory jubilee meeting, at which more than 326*l.* was subscribed. Some more subscriptions will, I am persuaded, come in; and it is our intention to have jubilee sermons preached, and a public meeting, at the season which you propose, when congregational collections will be made.—*Ib.*

In addition to the above, we extract the following from the last Annual Report of the English Baptist Missionary Society.

The labors of Mr. Aveline at Grahams-town are continued with his usual devotedness. To the church under his care belongs the honor of having made the largest contribution to the jubilee fund which

the Committee have received from any one of their stations abroad. Though consisting of but 65 members, they have contributed nearly 400*l.* independently of 15*l.* 4*s.* 2*d.*, collected by the Sunday school. This (it will be remembered) is in addition to the support of their pastor and the expense of a new chapel, which they have just completed. The number of children in the day school is 105.

American Board of Commissioners for Foreign Missions.

MOUNTAIN NESTORIANS.

Believing that the friends of missions are deeply interested in the fate of the Independent Nestorians, and will be incited to unite their fervent prayer with the members and immediate friends of the Board, whose hitherto bright prospects of missionary success among that people are now overcast with a dark cloud, we quote from the Missionary Herald the following extracts from the letters of Doct. Grant.

The names of the chiefs who have united their forces for the destruction of these brave mountaineers are, Nooroolah Bey, of the Hakary Koords, and Bader Khan Bey, of Buhtan.

Doct. Grant writes from Mosul, July 14—

You will have learned, before this reaches you, that the mountains are greatly disturbed, and threatened with yet greater evils. The combined forces of the Hakary and Buhtan chiefs which went against Diss, (the late residence of the patriarch and where his family still resided,) made a descent upon that tribe the latter part of last week, and made great havoc among the poor Nestorians, sparing neither age nor sex. All that escaped the edge of the sword were made captives, and only a comparatively small band were represented as still holding out against the Koords, having taken refuge in a strong fastness in the mountains.

Overthrow of the Nestorians—Escape of the Patriarch—Prospect.

Writing from the same place fifteen days later, he says—

By last post, I informed you of the invasion of the Nestorian country, the destruction of the district of Diss, and the loss of the patriarch's family. By further accounts it appears that the mother of the

patriarch," one of his brothers—priest Zadak, my travelling companion in my tour of 1841—and several others of his relatives, including a most promising young lad, who was set apart as his successor, are among the killed. Three of his brothers were taken prisoners, and also his sister, who was mentioned in my last. Two other brothers, who were thought to have been killed, are said to have fled into Persia. Of the household of the malek of Diss, which numbered forty souls, but one is said to have escaped ;—all the others being among the killed and captured.

Having completed the destruction of Diss, the army awaited the arrival of a large expected reinforcement, under the bigotted chief of Buhtan and Khan Mahmood, from the district of Van ; removing, in the mean time, the captives to the mountains of Buhtan. This large body united with the wild clans of the Hakary Koords, and, led on by the sanguinary Bader Khan Bey, they pushed forwards towards Tiyary, but not in the route anticipated by the Nestorians. Chimba, the seat of the chief malek, was among the first villages they attacked. The malek and most of the chief men of the place fell in the engagement. The malek's wife was among the captives. Several escaped across the Zab, and destroyed the bridge to prevent pursuit. The victorious Koords then pushed on, destroying every thing in their way.

At Serspetha they received a temporary check from a brave band who had taken possession of a rock of defence, and disputed the progress of their enemies ; but they were at length overpowered by vastly superior numbers, and only four out of forty escaped. The village was levelled with the ground, their fruitful gardens and fields were swept bare, and when nothing remained, the army sought objects of destruction further on. Making a sudden turn to the east, they crossed the Zab to the venerated church of Mar Sawa, to demolish which they went to work systematically, burning all that was combustible, and then throwing down the massy arches and walls with their hands.

The neighboring villages were sharing the fate of those which I have described when the patriarch left. Asheta was entirely deserted. The inhabitants had fled, with their families, and flocks, and such effects as they could remove, to strong holds in the mountains. But whichever way they turned, danger was before them. An army of Turks from the pasha of Mosul was on the south ; the Koordish army had possession of the north, and had also posted a strong force in the passes leading to the tribes on the east, which being thus

cut off, and seeing the fate of their brethren of Diss and Tiyary, they were negotiating terms of submission. A part of Tiyary was hoping to save itself from total destruction in the same way.

The patriarch had no confidence in such an enemy. On receiving a message through his brother, till then in captivity, demanding the immediate surrender of his person, on the penalty of certain death, on being told that " nothing could save him wherever he should be found," he set out immediately for Mosul, accompanied by the brother who had thus escaped, and priest Abraham and family. He reached here in safety, day before yesterday, looking ten years older than when I last saw him ; so much had his suffering and anxiety affected his appearance. The account which he gives of the state of things is most truly affecting, especially to me, as I am thus called to mourn the loss of very many of my warmest and most influential friends and acquaintances.

The captives, he reports, were to be doomed to the alternative of a change of religion or loss of life. Efforts will be made, through the Porte, for the restoration of these suffering captives, both by the French and British consuls ; but with what success, or whether in season to be of use, remains to be seen. The application of the latter to the pasha proved in vain ; it having been alleged in reply that Bader Khan Bey, who headed the army, acted under orders from the pasha of Erzeroom, the immediate claimant of the Nestorian country. It is known that the above-named chief has lately received a decoration of honor from the Porte ; and it is thought by many that he has orders from the capital to do as he has done. He is, nominally, subject to the pasha of Mosul ; and the latter is believed to maintain his present position only to beguile the Nestorians to submission ; on the one hand professing a readiness to befriend them in case of submission, on the other menacing them with an army on their borders, which at any moment may act as a corps of reserve for the Koords, who profess to be acting by his orders.

How these commotions are finally to be settled I cannot imagine. Any arrangements the Nestorians may make with the army can prove only temporary. In the arrangement proposed by the English at this place, through their missionary and consul, which is to make the patriarch an independent governor of the Mountain Nestorians under the Porte, I have little confidence. Nor do I perceive any plan for the permanent peace and security of the Nestorians, which is not beset with great,

if not insurmountable difficulties in the present exceedingly jealous state of the Turkish government, and at this remote point where they have so little power.

The threatened war between Persia, should it take place—as now seems not improbable—would only occasion a truce by withdrawing the army for self-defence. Such a war would be any thing but favorable to our efforts either here or at Orooniah. But the Lord may overrule it to hasten the drying up of the great river

Euphrates, that the way of the kings of the East may be prepared. Blessed truth, that
THE LORD REIGNETH.

In a letter of still later date, he adds,—

The work of destruction is still going forward, and I have no hope of its ceasing till this brave people are finally crushed, and their independence is gone. What will be the end of these things no one can tell.

American Baptist Board of Foreign Missions.

APPEAL TO BAPTIST CHURCHES.

The following appeal in behalf of China has been made by the members of the China mission to six cities in this country. The object proposed by the appeal is, that each of the cities addressed, send a missionary family to one of the six great cities in China, now open to the efforts of Christian benevolence.

In view of this appeal, the Acting Board, at its last regular meeting, passed the following resolutions.

Resolved, That the address of the members of the China Mission to the churches in several cities in this country, be published in the Magazine and Macedonian; accompanied with the assurance, that the Acting Board sympathizes with their brethren, and would gladly enter, at once, into their liberal plan, but for the apprehension that it would be prejudicial to the interests of other missions, which are suffering for the want of speedy reinforcement,—to meet which, not less than TWENTY THOUSAND DOLLARS above the present annual receipts of the Board will be required.

Resolved, That as the Acting Board is greatly desirous to enlarge its missionary operations in China, they do appeal to the pastors and their brethren generally, to come to their aid in a united and vigorous effort to so far augment the funds, as to enable them, at no distant date, to meet, in a more ample manner, the claims of that vast empire.

To these resolutions we would only add; the Board would deem it hazardous to assume the support of any number of families in China, on the pledge of the *future* support which would be given by the fact, that under the excitement of such an appeal sufficient means had been provided merely to send them forth.

Again, there are missions where delays to reinforce is something more than a delay of the conversion of the natives to Christianity. The missions—some are in jeopardy, others languish, and no fields in the heathen world are more inviting or promising of success. We owe it not only to the heathen, but to our fainting brethren, to send them aid speedily.

Finally, the responsibility of settling the question *when* the call from China can be answered, must rest chiefly upon the pastors and churches. The Board dares not increase its present liabilities.

To the Baptist Churches of the cities of Boston, Providence, New York, Philadelphia, Richmond and Cincinnati.

BELoved BRETHREN,—

The present peculiarly interesting position of the great Empire of China is our apology for now so specially addressing you. Until very recently the missionary of the cross to China had, indeed, but a contracted and difficult sphere. Macao was the only place in all this extensive land where a missionary could reside, and there, watched on the one hand by the Romanists, and on the other by the mandarins, but little direct missionary work

could be accomplished. But God, in his wise providences, has effected mighty changes in this hitherto sealed country, and our eyes now behold six different positions thrown open, where millions of this people are at all times accessible to the herald of salvation. These positions are the great cities of Canton in the Province of Kwantung, Amoy and Foo-chow-foo in the Province of Fukeen, Shanghai in Keang-soo Province, Ningpo in the Province of Chekeang, and the city and island of Hongkong, as British territory, in the embouchure of the Canton river. All these places are great commercial marts, and, apart from their large and fixed population, are visited by immense multitudes from all parts of the empire, who, on their return, may take back with them to their homes bibles and tracts, and what knowledge they may have personally gained from the missionary, and thus actually be the means of disseminating some knowledge of the gospel in almost every region of these widely extended and idolatrous dominions. These glorious openings for the direct preaching of the gospel, distribution of bibles and tracts, and for all kinds of missionary work, seeming to us to be the special orderings of the infinitely wise Jehovah, and seeming to call for special action on the part of the churches, we have come to the conclusion, after prayer and deliberation, to lay the matter solemnly and specially before the Baptist churches of the six cities of Boston, Providence, New York, Philadelphia, Richmond and Cincinnati.

To you, then, dear brethren, members of the churches of these six cities of the United States, we appeal in the name of the ascended Son of God, whose last command remains yet unfulfilled, and our appeal, with our spirits stirred within us, is in behalf of the teeming millions, dwellers and visitors, of these six great cities of China wholly given to idolatry.

Our proposal is, that by an immediate and extra effort, each of the cities named send one missionary family to China through the Baptist Board, supplying the outfit, and placing one thousand dollars at the disposal of the Board to be employed solely in the support of the said family. Is this asking too much? The London Missionary Society are making extra efforts to send *twelve* missionary families to China forthwith, for each of which they will require two thousand three hundred dollars to begin with, while we ask for *six* families, just one half, and one thousand dollars for each.

The country churches, if so disposed, could lend their aid to the city churches, and although we specially address the

above-named six cities, yet we should rejoice to hear that other cities, or associations, or combinations of churches, had also concluded to send a missionary family upon the same terms. It seems of the highest importance that immediate action be commenced on the subject, and we cherish the fullest confidence in your liberal willingness and ready ability. Select your missionary from what institution or place most agreeable to yourselves, and it will be well for him to embark as soon as possible without waiting for the other cities, should they not be ready when you are. (A list of articles specially needed in an outfit for a missionary to China we will send with this.)

Holding ourselves pledged to cooperate with you to the fullest extent of our ability,

We are yours, faithfully and affectionately in the Lord Jesus,

WILLIAM DEAN,
J. LEWIS SHUCK,
I. J. ROBERTS,
DANIEL J. MACGOWAN.

Hongkong, May, 1843.

DESIGNATION AND DEPARTURE OF MISSIONARIES.

We have, at length, the pleasure of announcing to our readers the designation and departure of a missionary reinforcement for Burmah: the Rev. Joseph G. Binney, late pastor of the Baptist church in Savannah, Ga., and Mrs. Binney; Rev. Edwin B. Bullard, late pastor of the Baptist church in Foxborough, Mass., and Mrs. Bullard; Mr. Thomas S. Ranney, printer, of Poughkeepsie, N. Y., and Mrs. Ranney; and Miss Julia A. Lathrop, of Carmel, N. Y. The services of their public designation were held on Sunday evening, Nov. 5, at the Bowdoin Square Baptist meeting-house in this city. Reading of the Scriptures and Introductory Prayer, by Rev. Mr. Neale, of the 1st Baptist church; Instructions of the Board, by Rev. Mr. Peck, For. Sec.; Prayer of Designation, by Rev. Dr. Sharp, of the church in Charles St.; Address to the Missionaries, by Rev. Mr. Stow, of Baldwin Place church; Address to the Congregation, by Rev. Mr. Binney; Concluding Prayer, by Rev. Mr. Turnbull, of Harvard St. church. Messrs. Binney

and Bullard are to be stationed at Maulmain, the former to take charge of a Karen theological school, about to be opened at Maulmain; and the latter to be connected with the Pgho Karens, including the church at Don Yahn. Mr. Ranney is to take charge of printing operations at Tavoy, in place of Mr. Bennett, who is expected to engage in the Karen school department: Miss Lathrop is also to assist in the school department at Tavoy.

The missionaries took their departure for Maulmain, in the ship *Charles*, Capt. Henderson, on the morning of the 18th ult. Rev. W. Gunn and wife, missionaries of the Evangelical Lutheran Society to the Telogoos, and Rev. J. C. Dow and wife, missionaries of the Freewill Baptists to Orissa, sailed in company. Prayer at embarkation, by Rev. Mr. Hague, of the Baptist church in Federal St.

We commend the ship, and those who sail in her, to the special intercessions of our missionary friends. The Karen missionaries have pleaded long and earnestly for fellow-laborers. The present is a most seasonable, though partial supply of their need. May the Lord of missions give them an effectual door of entrance, and may others soon follow in their steps.

Recent Intelligence.

MAULMAIN.—Mr. Judson writes under date of April 17, after mentioning his recovery from a late illness, "We have lately lost two of our assistants by cholera. The name of one of them, Moungh Shway Bay, an old Rangoon convert, you may recollect. They both died in the triumphs of faith. Two excellent female members of the church, also, have lately left us. One of them could hardly be persuaded to take any medicine, earnestly desiring to depart and be with Christ. She was the second baptized in Maulmain. Four promising persons were received by baptism yesterday. Present number of the native church 152, but several suspended. Several have been dismissed to join the church in Amherst.

"I am chiefly occupied in the Burman dictionary, at the repeated suggestion of the Board."

WEST AFRICA.—Our last advices from the Bassa Mission are of Aug. 2 and 3. Mr. Day's

health had been restored, and the mission was advancing prosperously. The examination of the school at Edina was held Aug. 2. The pupils were improving both in knowledge and in morals. The Bexley school numbers thirty-one, of whom fifteen are native boys boarded by Mr. Day. The missionaries are "more encouraged than ever."

GREECE.—Mr. Buel writes from Malta, Sept. 19,—

The steamer *Tagus* came directly from the Piræus this morning, bringing the intelligence that on the 15th inst. the people arose *en masse*, and, supported by the military, surrounded the palace and demanded that the king should either sign the *Constitution* instantly, or abdicate the throne and retire from the country by the steamer then lying in the harbor of Piræus. This preconcerted movement had been suspected; and on the day previous, warrants were issued for the apprehension and immediate execution of six leading individuals, on the charge of conspiracy against the government: and it is remarkable that these same individuals were commissioned by the public voice to demand from his majesty the long sought for constitution. At 2 o'clock in the morning, 20,000 people had surrounded the palace and planted their cannon before the doors; and at 10 o'clock A. M. of the same day, the constitution received the royal signature, and the preliminaries of the new government (a limited monarchy) were settled. The celebrated Petro Bey was carried on the shoulders of the people; and the evening passed off with bonfires and illuminations. This extraordinary revolution can scarcely be said to have been stained with the blood of a single individual. Only three persons (belonging to the *gens d'armes*) are said to have lost their lives.

Mr. Buel was designing to remain at Malta a few days longer, and would then proceed to the Piræus, a few miles from Athens, to meet Apostolos; and would, probably, take up his residence there, at least for the present. (See also p. 307.)

CHEROKEES.—"Oct. 18. The Lord has continued graciously to bless his word in every place where it is regularly preached. A meeting of four days is about to be attended at Delaware town."

Donations,

FROM OCTOBER 1 TO NOVEMBER 1, 1843.

Maine.

Lincoln Association, Samuel Libby tr., as follows :	
Thomaston, 1st Bap. ch.	8,27
do., 3d do. do.	5,41
West Thomaston, 1st Bap. ch.	3,70
do. do., 1st Bap. Fem. Miss. Soc.	3,37
	7,07
do. do., 2d Bap. ch.	10,21
East Thomaston, Fem. Miss. Soc.	18,72
Appleton, Bap. ch.	2,75
do., Fem. Miss. Soc.	2,00
	4,75
Warren, William H. Webb	1,00
do., Fem. M. Soc.	2,25
do., miss. box	16,66
	19,91
Cushing, Miss Ann Young	,50
Friendship Union	2,82
	,34
	78,00
Leeds, contributed by ladies	5,18
do., contributed by gentlemen	2,82
per Rev. Samuel S. Leighton,	8,00
Bowdoinham For. Miss. Soc., W. R. Prescott tr., as follows :	
Bowdoinham Association, collection, in part,	3,03
Monmouth, 1st Bap. ch.	14,00
do. Centre, Bap. ch.	4,00
Green. do. do.	11,65
East Winthrop, Fem. For. M. Soc.	12,70
	45,38
Bucksport, G. Buck	5,00
Portland, Free Bap. ch. school	10,00
do., Byron Greenough, of 2d ch.,	5,00
do., John C. Morse, of do. do.,	1,00
do., George Dam, of do. do.,	,50
	6,50
per Rev. Wm. G. Crocker,	16,50
Belgrade, Bap. ch., per Rev. E. R. Warren,	11,66
Sedgwick Bay, Fem. Miss. Soc., Ruth R. Allen sec., per Theophilus Herrick,	14,20
Cornville, Bap. ch., per S. W. Coburn,	10,88
Parsonsfield, 1st Bap. ch.	3,25
Limerick, do. do. do.	7,00
Saco River Association, James H. Peirce tr., as follows :	
Waterboro', Bap. ch.	6,87
do., Fem. Miss. Soc.	9,07
	15,94

Saco, Bap. ch.	19,50
Alfred, Bap. ch.	5,14
Kennebunk Port, Bap. ch.	7,50
Cornish, Stephen Pease	,50
Col. at Association	6,15
	54,73
Alfred, Mr. Tripp	,18
Livingston, Bap. ch.	4,69
Buxton, Bap. ch.	7,00
Saco, Bap. ch.	32,70
Waterboro', Bap. ch.	11,70
Kennebunk and Lyman, Bap. ch.	11,50
Kennebunk, Ralph Curtis	10,00
do., 1st Bap. ch.	10,00
do. Port, Eliphalet Perkins	10,00
do. Village, Bap. ch.	10,05
per Rev. J. B. Brown, agent of the Board,	172,80
	362,42

New Hampshire.

Milford Association, William Wallis tr.,	50,00
Portsmouth Association, per Rev. William G. Crocker,	19,00
Dover, Bap. ch., per Rev. J. B. Brown,	32,20
	101,20

Vermont.

Fairfax, Bap. ch., per Rev. Mr. Dunn,	5,00
Wethersfield, Jewett Boynton	5,00
Alva Thompson	,37
Mount Holly, mon. con.	1,19
Windham County Association	34,55
Wallingford	,29
Rev. A. A. Constantine	1,00
Mrs. Constantine	,50
Aaron Gotes	1,00
Thomas Hammond	10,00
Col. at State Convention	12,64
Mr. Willard	5,00
Thetford, Silas Follet	200,00
Windham, Bap. ch., per O. G. Foster,	6,00
Brooklyn, Calvin Barrett	,50
do., Hosea Crane	,50
do., Isaac Wellman	,50
do., Rev. Saml. Kingsbury	1,00
	2,50
Perkinsville, as follows :	
Wm. M. Pingree	1,00
C. M. Chamberlain	2,00
David Sherman	1,00
J. P. Balch	1,00
L. N. Peirce	1,00
Joshua Aldrich	,50
Mrs. Aldrich	,50
J. M. Aldrich	1,00
James M. Stearns	1,00
Barna Bigelow	1,00
Richard Farwell	3,00
Mrs. S. Farwell	1,00
Nathaniel Warren	1,00
S. Bowen	1,50
Samuel R. Kendall	1,00
	17,50

North Springfield, Bap. ch. and soc.	25,17	
Saxton River, Fem. Benev. Soc., for support of a Karen scholar,	18,00	
per Rev. E. B. Bullard,	63,17	
	<u>345,71</u>	

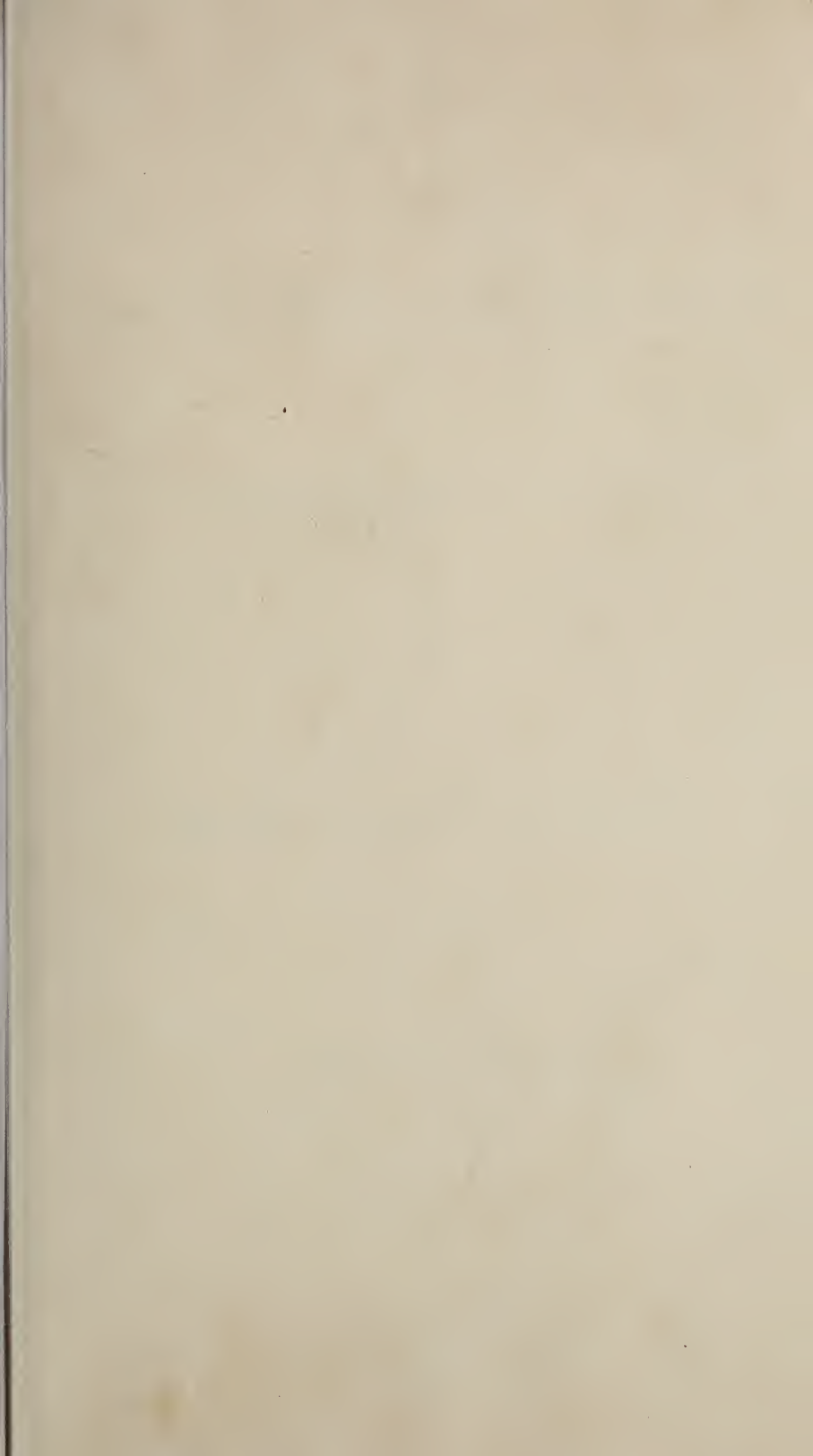
Massachusetts.

Boston, Miss Elizabeth Wetherby, of Bowdoin Square ch.,	5,00	
do., Mrs. Abigail Ripley, of Baldwin Place ch., for Arracan Mission, per Rev. Baron Stow,	25,00	
do., Federal St. ch. and soc., per E. Jones,	177,00	
do., Harvard St. ch., mon. con., per John Putnam,	7,86	
do., united mon. con. of Charles St., Federal St., and Bowdoin Square churches,		
For September,	19,80	
“ October,	27,33	
per Benj. Smith,	47,13	
Unionville, Bap. Fem. Miss. Soc., Sarah Homes tr., for Denmark Mission, per Rev. Mr. Sykes,	8,00	
Lynn, Jonathan Bacheller	500,00	
Littleton, Bap. ch., per Rev. Oliver Ayer,	20,00	
South Yarmouth, four individuals, for Assam Mission,	2,00	
Franklin Baptist Association, Nathaniel Lamson tr., per T. M. Marshall, as follows:		
Shelburne Falls, Bap. ch.	47,87	
Bernardston, do. do.	4,50	
Rowe, do. do.	10,06	
Heath, do. do.	3,50	
Conway, do. do.	9,46	
Ashfield	,50	
Nathaniel Lamson	100,00	
	<u>175,89</u>	
Newton, students in Theol. Inst., J. S. James tr., mon. con. for October,	4,37	
Cambridge, Fem. Judson Soc., Mrs. M. F. Cook tr., for schools in Assam under the care of Mrs. Cutter, per Levi Farwell,	30,56	
South Reading, per Rev. C. Evans, as follows:		
Col. after sermon,	32,68	
Mrs. Eunice Nichols,	10,00	
Mon. con.,	7,75	
	<u>50,43</u>	
Cabotsville, Bap. ch., per Rev. J. G. Warren,	70,00	
Buckland, Homes Wight, per Thomas E. Sawin,	10,00	
Newburyport, Fem. For. Miss. Soc., Miss Mary Remick tr., per Rev. Albert N. Arnold,	10,00	
Salem Baptist Association, Michael Shepard tr., as follows:		
Billerica, Bap. ch.	23,13	
Beverly, 1st Bap. ch., for general fund,	111,00	
do., do. do. do., for schools in Burmah,	10,00	
	<u>121,00</u>	
do., 2d Bap. do.	64,00	

Georgetown, F. Cate	1,00	
do., Bap. ch., for gen. fund,	7,00	
do., do. do., for tracts,	2,00	
	<u>9,00</u>	
Newburyport, Bap. ch.	20,50	
do., Bap. Sabbath sch., for Greek Mission,	17,67	
	<u>38,17</u>	
Methuen, Bap. ch.	46,06	
Marblehead, do. do.	3,50	
Lowell, 1st Bap. ch.	47,00	
do., 3d do. do.	69,62	
Danvers, B. Kent	2,00	
Chelmsford, mon. concert	31,47	
do., Ladies Heathen School Soc., for Bur. Miss.,	20,00	
do., for translation of the bible,	3,00	
do., for education of a boy in Africa, under the care of Rev. William G. Crocker,	20,00	
	<u>74,47</u>	
Rowley, a female friend to missions	6,00	
Salisbury and Amesbury, Burman Tract Soc.	3,50	
Tyngsboro', Bap. ch.	25,30	
Gloucester, do. do.	30,22	
Wenham, do. do.	12,71	
Salem, 2d Bap. ch., avails of jewelry,	12,75	
do., do. do. do., mon. con.,	32,25	
do., do. do. do., annual collection,	66,75	
	<u>111,75</u>	
do., 1st Bap. do., Fem. For. Miss. Soc.,	71,30	
do., do. do. do., mon. con. and subscriptions,	614,20	
do., do. do. do., proceeds of silver pencil case and ring,	1,00	
do., do. do. do., members of Sabbath school,	13,50	
	<u>700,00</u>	
Col. at Association, for African Mission,	22,16	
	<u>1415,59</u>	
	<u>2558,83</u>	

Rhode Island.

Warren, Bap. Sab. sch., towards support of a Karen youth at Tavoy, per A. M. Gammell, superintendent,	5,00
Bristol, Bap. Sab. school, for schools in Africa, per N. B. Cook, do.,	5,00
Rhode Island Baptist State Convention, V. J. Bates tr., as follows:	
Providence, 1st Bap. ch. and soc., mon. con.,	32,62
do., children of a private	

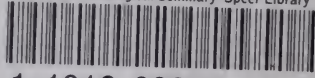


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